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Integrity and Fidelity to the Cause of Christ.

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EXPOSITORY.

HEBREWS 3:1-6.

The superiority of Jesus to the angels has been established and shown to be in keeping with the nature of God and the conditions of man. The angels were the supernatural agents through whom the Law, or the Old Testament Economy, was communicated to the human law-giver, Moses. This economy was conveyed through the angels to Moses. Moses conveyed it to the people. Now the writer proceeds to show that the Man, Jesus, the author of the New Testament Economy, is superior to Moses, the author of the Old. The comparison now is between Moses and Jesus. This is viewed in the light of what has been said of the majesty and sympathy of Christ as the glorified Son of Man, glorified through sufferings which bring him into a relation with fallen man, both as a Redeemer and High Priest. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, even Jesus, faithful to him that appointed him, as also was Moses in all his (God's) house. For this man was counted worthy of more glory than Moses, by so much as he that built the house hath more honor than the house. For every house is built by

things is God. And Moses was faithful in all his house as a servant, but Christ as a Son, over his house; whose house are we if we hold fast our boldness and the glorying of our hope unto the end."

1. The first thing to intrude itself upon the casual reader is the characteristics of those who are addressed. (1) They are "holy brethren." (2) They are "partakers of the heavenly calling." The well-known care of the writer in the use of terms, leads us to expect each of these ex-

pressions to carry with them a meaning too suggestive to be passed over without an effort to arrive at their real significance. (1) The idea of holiness, saintliness, as attaching to these believing Jews, doubtless reverts to the language of 2:11, and carries with it both the subjective and objective work—the ritualistic and the ethical. They are set apart to the service of God and, therefore, "saints," as are all avowed believers. They are in the process "of being sanctified," and are saints in different degrees as individuals. The certainty of the issue of the work of sanctification going on in them, justifies the use of the descriptive "holy." "For he that hath begun a good work in them, will carry it on until the day of Jesus Christ. These are holy brethren. The thought is, that there is not only a fraternity, a brotherhood between themselves, and between them and the writer, but a community of nature between them and the Apostle and High Priest of their confession. The characteristics here assigned, therefore revert to what has been said of the Son and the sons. (2) The "heavenly

calling" of which these holy brethren are partakers, is a calling of superior dignity. It comes from one who was sent, an apostle, from the bosom of the Father. God is speaking in the New Economy, in his Son, and this revelation is represented as a speaking from heaven. (See 12:25.) But the calling is heavenly, not only in its origin, but in its destination also. The call is from heaven, and to heaven, through one who came down from heaven, even the Son of Man, who is in heaven.

2. The designation, "Apostle and High Priest of our confession," applied to Jesus, are likewise significant. (1) The primary idea in the word "Apostle" is that of being sent. Jesus was one sent. God sent his Son into the world. Jesus came as heaven's ambassador of salvation. He proclaims the will of him who sent him, and lays down the conditions of peace between heaven and earth, God and sinful humanity. He is the first Foreign Missionary in the gospel dispensation. He is not only an announcer of the terms of peace; he is clothed with authority from heaven's court to arrange the conditions of peace and effect the binding back of men to God. (2) But Jesus was more than an Apostle from heaven, acting in the capacity of a Prophet, the organ of the New Revelation, but he was charged

with the conditions required of man, as disclosed in the revelation which he brought. He must accomplish salvation as well as proclaim its conditions. Therefore he is the High Priest of our confession. He offers the true high priestly sacrifice "without the gate," and then entered into the holy of holies as man's intercessor before God. There, in his glorified humanity, in inseparable union with the divine Logos, he is the High Priest of our confession. As Apostle and High Priest, whom

we acknowledge, Him we confess, to the exclusion of all others. The Jewish High Priest was here shown to have been displaced by Jesus. This to the Jewish Christian was fraught with momentous meaning, since they were inclined to lapse back to Judaism, with its ritualistic service. Its modern application excludes all priestly pretensions of those who arrogate to themselves a priestly function.

The exhortation is to earnest consideration and regard of Jesus in the two-fold capacity in which he is represented—both an Apostle and a High Priest. The consideration here imposed is not that of heeding carefully the doctrines about Jesus as taught in this Epistle. They are not to consider Jesus Christ as readers in the study of doctrines which require careful attention to comprehend; but they are to carefully regard him as Christians—his character, office, work, and their relation to him must make him an object of constant regard. They are to endeavor more to realize him in their lives.

3. A comparison is now introduced between Christ, the author of the New Economy, and Moses, the

author of the Old. The comparison dwells upon both the similarities and the dissimilarities. Each of these merit separate attention. But before considering these, let the passage be quoted: "Who (Jesus) was faithful to him that appointed, as also was Moses in all his house. For he hath been counted worthy of more glory than Moses, by so much as he that built the house hath more honor than the house. For every house is built by some one, but he who built all things is God. And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken; but Christ as a Son over his house."

1. The similarities are striking.

(1) There was a likeness between Moses and Jesus in that they were both founders of a household on earth. Moses, called of God and installed as leader of Israel from Egypt, had founded the Old Testament economy, with its civil and religious laws, its sacrifices and ritualistic requirements. Moses led a people from the bondage of Egypt and established them in the land promised to their fathers. Moses established a theocracy, a religious system and civil commonwealth. He was to this people law-giver and prophet. They were baptized unto him in the cloud and in the sea. They were his disciples,

and put their trust in him. Jesus Christ founded a household on earth. He delivers his people from spiritual bondage and brings them a spiritual and abiding salvation; he organizes his people into a spiritual commonwealth, and institutes its ceremonies, its laws and its ministry. The spiritual Israel are his household, his disciples, and in him they trust.

(2) Both Moses and Christ were the instrumental agents of God in founding the households of which they were the builders. "Every house is built by some one, but he that buildeth all things is God." The idea here is, that while Moses and Jesus were the immediate and apparent founders, they were subordinate to a Supreme and Absolute Founder, who is God, to whom both were responsible, and to whom both were faithful. They were the divinely "appointed" instrumentalities in erecting these two households.

The church of the New Testament is the church of God; the house of the living God. Its members are sons of God. This is obviously appropriate when viewed in the light of God's absolute authorship of the plan of salvation; the Supreme Builder of the economy of grace; the Absolute Founder of the new household of faith.

(3) Once more, a similarity between Moses and Christ appears in that they were both faithful in the discharge of the duties in their respective households. Jesus "was faithful to him who appointed him, as Moses was faithful in all his house." The faithfulness in both instances carries out the idea of the subordination both of Jesus and

Moses to the Supreme Builder, by whom they had been appointed to the work assigned them. Of Moses, God said: "My servant Moses is not so, whom I have found faithful in all my house." The founding of the Jewish commonwealth and the tabernacle, which was the center and symbol of God's presence with them, and their recognition of, and dependence upon him, was not of Moses' devising, but was made in every respect according to the pattern shown him on the Mount. The administrative system was not formulated by Moses, but given by God. Moses was faithful in his adherence to what God required in the organization of the household and its furnishings. In this respect he was like the leader of the spiritual Israel who said: "It becomes thus to fulfill all righteousness"; and "I came not to do mine own will, but the will of him that sent me."

2. There are obvious dissimilarities between Moses and Christ.

(1) "The Son hath been counted worthy of more glory than Moses." This difference in glory arose out of the difference between the relation of the two to the houses which they had founded. Moses was a servant in the house founded by him. Christ was the Son over the house founded by him. There

was a vast difference in the intrinsic person of the Son which placed him immeasurably above Moses. Christ in his earthly activity was in a state of subordination to God. He was representatively a servant, but really a Son. As a servant and founder of the house, "he rises as the Son of God into equality with the (absolute) Founder, and becomes in the last analysis, supreme as well as subordinate; heavenly as well as earthly; divine as well as human; Builder of the New Testament house." God the Father had not only entrusted to him as his testamentary, the work of building the house, but as Son, he was one with the Absolute Founder. In this divine sonship lay his excess of glory over that of Moses. "By so much as he that built the house hath more honor than the house." The intrinsic superiority of the Son shone out in that he rose above the house he had founded as servant, and he became head over it as Son. This headship was the outflow of that nature which he shared with God as his Son. Since this Sonship made him one with the Absolute Founder, his honor as Lord over the house was greater than the house.

But no such honor lay open to Moses, because he had no such intrinsic relation to God. He could share only what there was in common with the house which he founded. He could only be servant, and not both servant and Lord. He was a subordinate founder of the house in which he was, and remained, a servant. Of the house he was a part, and the glory which he shared was such as the house shared, of which he was the

founder, and in which he was a servant.

(2) The disparity of Moses appears furthermore in the nature and purpose of the house which he founded. "He, as faithful servant in all God's house, was for a witness of the thing which should be spoken." The position of Moses and the house of dispensation, of which he was the founder and leader, was provisional. The truths which Moses declared, and the position he occupied, were both typified in the house which Christ was to build. Spiritual Israel and its leader were shadowed forth by Moses and fleshly Israel. The house of Moses and its leader were to be displaced by the new spiritual house and its leader, Jesus Christ. The spiritual Israel was to abide forever. The shadow was to give place to the substance, the type to the antitype. Natural theocracy was to pass out, and the kingdom of God was to succeed to its place.

4. The writer now points out the relation of himself and readers to this new spiritual house.

"Whose house we are if we hold fast our boldness and the glorying of our hope firm unto the end." The writer takes himself and readers as representative of believers in Christ in contradiction to the Jews, who compose the house founded by Moses. It is a mild dissuasive, intended to check the tendency to Judaism. This purpose runs through the entire epistle, as is manifest from the ever-recurring warnings against an apostasy which threatened his readers. The test of their membership in this household was a faithful adherence to the requirements of the gospel, and a holding fast unto the end of their boldness, and glorying of hope unto the end. The proof of their membership in this spiritual commonwealth of God would be shown in their unwavering fidelity unto the end.

The "boldness" was the boldness of their faith in Christ as their Savior at the beginning of their Christian life; while the glorying of their hope was the courageous expectation which inspired them in view of the glorious reward which lay before them in the progress of their Christian life, and its final issue. This hope was the power of their present faith in respect to the things of the future. It was their faith looking not simply at the unseen, but the unseen things of the future. Hope, the inspiring element of faith, affords exultation in the contemplation of the final and blessed results which are to be realized in us at the consummation of our redemption; an anchor to the soul, both sure and steadfast, reaching to that within the veil, whither our forerunner hath gone. From behind the veil hope expects him to appear again, with the blessings which he secures from the face and favor of God.

A JOYOUS religion is a religion of power. "For the joy of the Lord is your strength."

Christ Crucified.
BY ELDER A. P. COPELAND, J.
"For I determined not to know anything among you, save Jesus Christ and him crucified." 1 Cor. 2:8. Reference, Gal. 6:14.
Surely this is sublime language, uttering no less grand sentiment. It is not the avowal of his education, or weak intellectual power. His learning was inferior to any of his day; nor did any of his time excel him in logical acumen. Indeed, he ranks with Moses, Solomon, Isaiah and the great and good of every age, in wisdom, power and integrity. In the strength of reasoning and accuracy of discerning, history furnishes no superior. He was, by nature as well as education, fitted to stand before Kings and Princes. By grace he was qualified for more. No sacrifice was too great; no humility too abject; no labor too severe, and no suffering too dreadful, if he might win Christ. All things else he was willing should be counted as loss. In preaching he magnified his office. He would rather speak five words to the understanding than ten thousand in an unknown tongue. He was, in every sense, a model preacher. The nearer the preacher of this day, in both spirit and manner, approaches this great apostle, the nearer will he fill his high and heavenly mission. Was ever any man, inspired or uninspired, less selfish and more consecrated to the cause of his Master? And surely one of the great needs of this generation is the Pauline preacher, who will not shun to declare the whole counsel of God. Nothing could come between Paul and the Cross of Christ. As a chosen vessel of God, he sacrificed himself to the cause of Christ, committed to him, and so solemnly and pungently did he feel the conviction of duty that he cried, "woe is me if I preach not the Gospel." Except the example of the Lord Jesus Christ, none stands on record more worthy than that of Paul.

TO KNOW CHRIST AND HIM CRUCIFIED
must engage our earnest thought or we must perish for our ignorance.

1. All knowledge else unsatisfactory. Though men have sought out many witty inventions, it has been demonstrated through the centuries that "the world by wisdom knew not God." No scientific research could ever penetrate the thick darkness, and by searching find out the Almighty. Age after age have men and nations groped in spiritual darkness and "sat in the region and shadow of death," with no ray of divine light penetrating the dungeons of woe. Among many millions of our race the name of Christ is not known. If ever, among men without revelation, there has been a conception of a Mediator and Savior, it has been so vague and so beclouded under the mists of ignorance and superstition as to furnish no solid basis for hope of escape from misery and the attainment of happiness. Dis- eased indeed man may have realized himself to be; but no effort could avail to discover the remedy.

Without the knowledge of "Christ and him crucified," the world would be as night without a star, and day without a sun. Yes, if possible, worse; a desert of endless stretch, with no shrub, tree or water. Compared to

man without the knowledge of Christ, a vessel upon unknown seas, without chart or compass, with broken mast and shattered helm, would be in a happy and enviable state. Scarcely could the fallen angels, reserved in darkness, be in condition more forlorn.

I think the more knowledge a man has, who is ignorant of Christ, the more miserable he is.

The enlargement of his faculties would only cause him more keenly to perceive his misery and humiliation. The highest attainments of the human mind, with all the wisdom available to man, without the knowledge of God through Christ, have never satisfied the hungering of a soul thirsting for happiness. Ask of all the heroes and philosophers of the ages past. Ask of Socrates, Cicero, Plato, Aristotle and Homer. Ask of any you will, and the answer comes echoing across all the seas and reverberates through all the earth, "The world by wisdom knew not God."

2. The most profound knowledge. At creation the sons of God shouted for joy. At the birth of Christ the angels came to earth, and upon the plains of Judea sang, "Peace on earth and good will to men." So wonderfully interesting was the way of salvation that the angels desired to look into it. And yet they might.

For God to become incarnate; for all the Godhead to dwell bodily in Christ Jesus; for him who was with the Father before the world was, to be made flesh and dwell among men; for him who was divine to assume human form; for him who was equal with God, the Father, to stoop to the form of a servant; for him who was and is infinite to be made of a woman, to be born under the law, to redeem those that were under the law; for him who knew no sin, to be made sin for us; for him who, though he was rich, became poor that we through his poverty might be rich; for him who was holy, harmless, undefiled and separate from sinners, to die the just for the unjust; for him to empty himself, leaving the glory that he had with the Father before the world was, and come to this wicked earth to seek and to save the lost; for him who was very God to become man and do all this, all the powers of finite mind can never measure.

That wisdom that could satisfy justice and extend mercy, where no mercy is due, is the wisdom of God. Well may it be the theme and song of men and of angels. Only that science that is all divine can fathom the wisdom that drew the wondrous plan. Though it required omnipotent power and wisdom, with beneficent design, to create a world, it demanded no less that God should give his only begotten Son to die for man, with the addition of gratuitous love to a hell-deserving race. Great was the work of making man; but surely a greater work was man's redemption.

3. The only knowledge that elevates. Letters and science may polish the intellect and refine the taste. They may so enlarge man's mental vision, that he can see beauties and grandeur where the uncultured only sees shadows in the distance. Yes, man by diligent search may bring to view marvelous things in nature. He has harnessed steam and tamed the fiery wing of the lightning. He has gathered wealth from the bowels of the earth and

made the seas his servants. He has sought to make all sublimity things minister to his comfort and pleasure. He has even invaded the air that he might find the means to sail speedily and safely between the heavens and the earth. Perchance he may yet teach electricity a new trick, and fly whither he will upon the wings of the wind.

The knowledge of Christ and him crucified alone can lift man above himself. It alone can lift the soul out of darkness into light and clothe the shivering sinner with garments pure and white. That knowledge reaches down into the inner chambers of the heart, and purifies and cleanses it from its inner vileness. It puts a new song in the mouth; spans the future with the radiant bow of hope, and sets the feet in the road that leads to God and heaven. Though a reason can never rise to the infinite heights, nor descend to the measureless depths of this wisdom, yet more than all else this divine knowledge calls reason into highest and noblest exercise; never contradicting reason, but only expanding far and ever beyond finite grasp. It does it in any degree fail to lift up and enlarge all that is rational in man.

4. This knowledge opens the gates of heaven. Ask of all else a remedy to break the fetters that bind the soul, and hold them as subjects for hell. Ask you of all religions of earth for a key to unlock the doors of man's prison? They all have tried, and never could they deliver one soul and give it a passport to heaven. Let all the earth hear it, and all false religions hear their faces in shame: let the wisdom of the world stand abashed; and let all know assuredly that, "There is none other name under heaven given men, whereby we must be saved."

To know Christ as our Savior is to realize that we are reconciled to God through the death of his Son. Then we have the testimony of the Holy Spirit that we are freed from the curse of the law and made "heirs of God and joint heirs with Christ." Then we have hope "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whether the forerunner is for us entered." Thus we are delivered from sin and death; and through the blood of Christ the gates of heaven are opened to us.

To know Christ is to have that wisdom that makes us wise unto salvation. It puts us in harmony not only with God, but with all that is true and good in the universe. It separates us from all that is bad and gives us a title to eternal happiness and never-fading glory. The more we know of Christ the more are we assimilated to him in character; and at each advancing step faith expands and hope brightens. The higher our knowledge of Christ the purer and more elevated our life, with ever increasing joy and more perfect peace.

Brother Bowen's Answers.
DEAR BRO. HACKETT:—I do not know how others feel about Bro. Bowen's negative answer to Bro. Farish's questions in the RECORD, but I am not satisfied. If Bro. B. is correct, then I am in my own personal conscience self mistaken.

1. I understand from the study of the scriptures that the Holy Spirit quickens the spiritually dead sinner into life. Proof: Eph. 2:1, John 6:63.

2. Following this work of the Divine Spirit is the burden of sin. Proof: Acts 22:10. "Lord, what must I do?" Paul never used such language; that we have any account of, before in his life. Paul was a lost sinner, just like all other men, and Paul and all other men are saved just alike—that is, "by grace."

3. Examine the testimony of this great apostle. "I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. 1:12.

Is the whole matter of salvation with men an uncertainty? Is the Word of God and the work of the Spirit so indefinite as to not be understood in this matter, which is transcendently above all others in the universe? Must a Christian go all his life-time subject to bondage? Heb. 2:15. There is no preparation beyond the grave. If one is prepared for the judgement and eternity, is there any way of knowing it? If I know a thing, then am I not assured of it?

Now, let us take God at his word, and see. 1 John 3:14: "We know that we have passed from death into life because we love the brethren." 4:13: "Hereby know ye that ye dwell in him and he in us, because he hath given us his Spirit." Here another question arises. How may we know that God has given us his Spirit? Rom. 8:16: "The Spirit himself beareth witness with our spirit that we are children of God." Here is enough to satisfy any child of God. We have both external and internal evidence. The Word of God says it, which is external evidence; and the Spirit beareth witness with our spirit, causing us to rejoice with joy unspeakable, which is internal evidence. Now, shall I discredit the testimony of both the Word and Spirit?

I am not mistaken in my conclusion of Bro. B.'s article, the testimony of Pendleton and others which he brought forward to support his argument, all go to prove the contrary. I do not know how dear Bro. Bowen feels. I know he is a good man—far better than I, perhaps; but if I did not have an experience along the line upon which I have written, a conscious, personal, unmistakable, deep experience of sadness and condemnation, and then of joy and gladness which follows justification through faith in our Lord and Savior Jesus Christ, I would never go in my pulpit to preach again until the matter was settled.

W. S. CULPEPPER.
Russell, Miss.

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ARTIFICIAL LIMBS

RESOLUTIONS
On the Death of D. I. Purser, D. D.

By resolution of the Home Mission Board of the Southern Baptist Convention, passed at their monthly meeting, Nov. 2, 1897, the following members, W. W. Landrum, T. P. Bell and S. Y. Jameson were instructed to draw up for record and publication suitable tribute to the memory of our deceased brother and missionary, Rev. Dr. D. I. Purser, late pastor of the Valance street church, New Orleans, present the following:

The Great Head of the Church having removed from earth to heaven our brother, Rev. Dr. D. I. Purser, late pastor of the Valance street church, New Orleans, La., the Home Mission Board of the Southern Baptist Convention, of which he was a highly honored and well beloved missionary, deeply bereaved and sadly deploring the loss of Dr. Purser's valuable services, as a minister of Christ, put on record their high estimate of him as a man "without fear and without reproach," a Christian intelligent, sincere and consecrated, a patriot devoted to the interests of his countrymen in both war and pestilence, a minister wholly given up to his calling and a missionary unflinching in zeal and steadfast in toil amid innumerable difficulties and discouragements, a disciple of Christ, in a word, who exemplified his spirit in sacrifice even unto death.

The Home Mission Board forwards this brief tribute of admiration and affection to the family of Dr. Purser, with most fraternal assurances of sympathy, and with humble and earnest prayers that the God of all consolation will soothe and strengthen them in their sore bereavement. A copy of the same is sent to the Baptist press.

It may be read by all the brotherhood throughout the length and breadth of the South, and inspire all our missionaries to continued culture of such fidelity and heroism as Brother Purser exhibited.

W. W. LANDRUM,
T. P. BELL,
S. Y. JAMESON,
Committee.

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MERIDIAN, MISSISSIPPI.
19-2-21.

Fair River Association.
This body convened with the Shiloh church, Lawrence county, Friday, Nov. 19. The meeting had been postponed one month, on account of the fever. The churches were all represented, though some of the delegates did not report until the third day. Bro. A. V. Rowe, by request, preached the association sermon, Bro. J. A. Scarborough, who had been appointed, being absent. He took for his text Heb. 6:18. The sermon was soul-inspiring, and a fine introduction to the work which the body had met to engage in. J. J. Green was re-elected moderator. E. P. Douglass clerk, and A. J. Martin treasurer. The body worked from 9:30 a. m. to 4 p. m. each day. Two reports—Sunday Schools in the morning, and sustentation in the afternoon—were considered on Sunday. At 11 a. m. Sunday, a large congregation assembled at the stand in the grove and listened with manifest interest to a splendid sermon from Bro. J. E. Thigpen. The various reports were fully discussed. There was no lack of speakers. The lady, as well as the preachers, wanted to talk, and did talk. The only trouble was lack of time for all to say what they felt like talking about. Cash collections were taken for State Missions and sustentation. These were not large, on account of the low price of cotton and the general stringency of the times; but those who gave, did so with a free good-will. Bro. B. T. Hobbs, of Brookhaven, whose printing office was consumed by fire a few days before the meeting, led off in the collection for sustentation by a liberal cash contribution. The number of those who gave, though many gave only small amounts, indicated a willingness on the part of our people to help support these objects. The reports from the churches show that there is a spirit of improvement with many of them. Bro. A. V. Rowe was present to present the claims of the Convention Board, also of the Baptist Record. Bro. H. P. Hurt looked after the interest of the Baptist Layman. Bro. R. J. Boone presented the claims of the Sunday School Board of the Southern Baptist Convention. Messengers were present from Copiah, Yazoo, Pearl River and Strong River Associations. The spirit of the meeting was good, and the body did some solid good work. The hospitality of the good people of Shiloh and vicinity was unbounded. Pending the vote on a resolution of thanks, Bro. L. H. White proposed that we all go home and weigh.

The body closed its work at 1 p. m. Monday, and adjourned to meet with the Macedonia church, seven miles west of Brookhaven, next year.

E. P. DOUGLASS.

A Day Among the Choctaw Indians.
The Harmony Association has among the churches of which it is composed, two or three Choctaw Indian churches. I had promised and desired for two or three years to attend worship at a church located about eight miles from here, in the largest Indian settlement in our county, and probably the largest in the State; but was led hitherto. Yesterday being their preaching day, and a day that I could devote in that way, in company with Bro. W. M. Cotton, a deacon of Carthage church, I

started for the Indian church in time to arrive there by 11 o'clock. Missing the road, we went some distance out of the way, which made us a half hour late. The house is a log house about twenty by thirty feet, with a door and one window. There were about forty Indians present, not to include the children, a few white people and a few negroes.

The pastor, Scott York, had just concluded his morning sermon, and they were singing when we drove up. We were invited in and given seats during the singing of the hymn, and heard the concluding prayer, which of course was in their language. The pastor and a deacon then came to me and requested that I preach to them. After they had selected and sung "Amazing Grace" in the Choctaw language, I preached to them an expository sermon from John 5th chapter. The verses which I deemed very important to be fully explained, I would have the pastor to read from his Testament. They were very attentive and seemed to understand and feel what was said. After I closed, the pastor, who can speak and understand English much better than many of his congregation, briefly recapitulated in their language what I had said. They then took a collection for their pastor by putting a hat on the table and each contributor coming up and dropping his money in. The amount was then and there turned over to the pastor. After singing another hymn, I was asked to pronounce the benediction and we were then dismissed.

I observed that they have a special seat for the deacons, and regard the office as being of great importance.

I found by conversing with a young man—Jim Anderson by name, a son of their most honored deacon, and himself a very pious and orderly member of their church—who is their school teacher, that he is very anxious to attend school of Lena, in the Harmony Baptist Institute. He wants to attend four months of the present session, teach in the summer, and attend the whole of next term. He wants to prepare himself for a Christian leader among his people. To do this, he may need some help; and if so, you need not be surprised if I should say something about it in THE RECORD.

Knowing that there was no white family living anywhere near the church, we provided ourselves with a lunch before leaving home; but upon the urgent request of Thomas Anderson, a deacon living only a short distance from the church, we drove down to his house, where we accepted the offer of some most excellent hot coffee, which added greatly to the relish of our lunch. Bro. Tom Anderson is very nicely fixed up, with a comfortable and neatly-kept house. He has two tidy-looking boys, and his "baby," as he called her, a neat-looking girl of seventeen, with him. Tom told us some very interesting incidents concerning their church work, and asked us one question which I think I will give to Bro. Sample some time in the near future.

Thus closed our day's work with the Choctaws, and we wended our way home.

T. J. MOORE.
Carthage, Miss.
(All right, Bro. Moore, let the

people hear through THE RECORD when you need help for Bro. "Jim" Anderson, and they will respond. Meanwhile, go among the Choctaws again and let us hear more about them.—EDS.)

The Kingdom.
As some of our Baptist Doctors of Divinity hold to the pedo idea of the kingdom being invisible, I wish your indulgence to offer a few thoughts on the subject. First, I want to say there is no scripture that teaches that the kingdom "includes all of the redeemed." While I admit, as a kingdom is a place where a king reigns, that Christ reigns, is King in the hearts of all believers, so the kingdom is in the hearts of all believers. But in what kingdom is the believer if he has not complied with the incorporating laws as laid down in John 3:3? In the next place, the scripture teaches the kingdom to be a visible, spiritual one—Luke 22:29-30. In the above scripture we see that the Lord's Supper was instituted for the kingdom; and if the kingdom is invisible and includes all of the redeemed, since the pedoes are in the kingdom, they are entitled to the Lord's Supper and all the privileges of the kingdom. Why debar them? I say they are not in the kingdom; therefore, not legal communicants. But you who believe the kingdom to be invisible, why debar them?

In the third place, proof of the visibility of the kingdom—Matt. 13:41-42. Christ, in speaking of the end of time, teaches that the angels shall gather out of the kingdom all that offend and do iniquity. If they will be burned—why, if the kingdom only includes the redeemed, why will some of them be lost in the end? Will you admit of apostasy, the same time in life after conversion; they sinned, and lost the place of God, and have to be thrust out of the kingdom? Be careful, Doctors, for there is where you: pedo ideas of an invisible kingdom leads you—and to open communion too. In Matt. 13:47-48, the Savior represents a division to take place in the kingdom. Like the one that separates out of the net the good fish from the bad. If the spiritual birth incorporates them, how did the bad get in? As yet, we cannot answer the question. I will tell you what the New Testament teaches. John 3:5—By the water birth they get in; therefore the bad may get in as well as the good. Again, if the kingdom is invisible, as the keys of the kingdom were given to the church—Matt. 16:19—the church would have power to lock a person out of the kingdom of grace. But as that cannot be done, it must be a visible kingdom referred to, such as the church is the executive of.

And in the fourth place, in Matt. 22: "The kingdom is like a certain king which made a marriage for his son, and sent his servants to call them that were bidden to the marriage. As the king sent forth the servants, likewise the kingdom sends out servants." Now, if the kingdom is invisible, pedo-Baptists are legally authorized ministers, as they are in such so-called kingdom. But the truth is, the king represents God, and he calls to the work of the ministry; the kingdom sends forth through the church, as the executive of the kingdom. The church could not be the executive of an invisible kingdom.

Yours Fraternally,
R. A. BRECKENRIDGE.

Holiday Gifts.
J. N. M'ILLIN.
Christmas will soon be upon us again. As it approaches, many people are thinking of the presents they are to make. It is a good thing this Christmas, at Christmas time. It would seem that at least two ideas ought to be prominent in the mind of every giver of presents: helpfulness and pleasure-producing. Let the gifts be selected with a view to practical helpfulness, and also with a view of pleasing. Couple the two ideas together and do not divorce them.

Many kind-hearted Christians will remember their pastors. The purpose of this note is to drop a suggestion for the guidance of those who are in doubt as to the kind of present they should give the pastor.

The preacher must study. I say must, and I mean must. Necessity is laid upon him. Woe upon the preacher who does not study. He must, of course, study the Bible first of all. Every preacher has one or more Bibles. If you find that your pastor has not a good, convenient, desirable Bible, you might give him one. But the preacher must study other books as well as the Bible. He should read books about the Bible. He should study history, science, literature, both of the past and of the present. Good books are more plentiful to-day than ever before. The preacher of our time needs the stimulus which comes from mind-contact in books. His study should be a chamber in which the greatest and best minds of all climes and ages have their dwelling place. He should be enabled to sit down with these and hold converse with the master spirits of the centuries.

Now, here is the trouble with most preachers: Books cost money; many books cost much money; and the preacher's purse is usually very limited. I doubt if one per cent of the preachers can buy the books needed. What may be done to help them? Let all who purpose making their pastors happy with presents in the coming holidays, consult the pastor's greatest need, and give him books. If you do not know what he needs, find out. If you are not sufficiently acquainted with the world or books to make a wise selection, then give him the money you intended to pay for his present, with the request that he invest it in books.

Who can estimate the value of a good, stimulating book? If preachers had the books they need to put them on their mental both intellectually and spiritually, there would be fewer dull sermons. The life into the pulpit by putting the best books into the pastor's library.

As I write, there rests on my study table the "Life of Judson," by his son, Edward Judson. It was given to me by a dear brother and his wife five years ago. It would be impossible to fully speak of the helpfulness of the book. It has been to me a source of information and inspiration. The gift was most helpful and pleasing, and so fulfilled the essentials of wisdom in making presents.

Aberdeen, Miss., Nov. 27, 1897.

Do you freckle sometimes? Are you freckled all the time, in freckle season and out?—HEISKEL'S Ointment removes freckles and cures all skin eruptions.

HEISKEL'S Ointment keeps the skin white, smooth and soft. Outlasts any other skin preparation. At drug stores or by mail. Address: Dr. E. J. Worst, Dept. 169, Ashland, Ohio.

Dr. Worst makes our readers a generous offer and can avail themselves of it.—Editor.

OUR PREMIUM OFFER.
We have concluded to offer some premiums to the friends of our paper. This is our first offer. Our paper ought to have 2,000 renewed and additional new subscribers before the summer is ended; and we have 2,000 gifts—one for each subscriber.

HERE IS OUR OFFER.

1. To all new or paid-up subscribers who will send us \$2.50 between this time and July 1, 1897, we will send one copy of THE BAPTIST RECORD for one year, and one International Pioneering Teacher's Bible, worth \$3.

2. Also to any as above described, who will send us \$2.25, we will send THE BAPTIST RECORD and "Graves' History of China," worth \$1.75.

3. Also to any as above mentioned, who will send us \$2.50, we will send either one of Dr. J. T. Christian's three great books on "Immersion," "Close Communion," and "Americanism Against Romanism," or that other excellent book, "Did They Die?" and THE BAPTIST RECORD, for \$2.10, all in cloth binding, or in paper covers, for \$1.60.

4. Also to any as above mentioned, who will send us \$1.75, we will send THE BAPTIST RECORD for one year, and one copy of either of Dr. Gordon's two great works, that on the "Ministry of the Spirit," or "How Christ Came to Church."

5. Also to any as above mentioned, who will send us \$2.50, we will send THE BAPTIST RECORD for one year and one copy of the Mississippi Baptist Preacher by Bro. E. S. Foster.

These are all most excellent books, and are put down at a figure far below what they can be bought for in any book store. Then, we want to reach all of our friends with this generous offer and will therefore agree to duplicate any of these offers to any of our subscribers who are behind with us, if they will pay up old subscriptions to date, and then send the required amount in addition for another year.

One Hundred Thousand Dollars Endowment for Mississippi College.

Under the propositions of Brothrs. E. C. Eager and A. H. Whitfield.

SUBSCRIPTIONS.
A. H. Whitfield, Jackson..... 25 00
C. C. Campbell..... 2 50
H. F. Sproule..... 5 00
Z. Wardlaw, Utica..... 25 00
J. A. Hackett, Meridian..... 5 00
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CATARRH INHALER FREE!
For Catarrh, Coughs and Colds, Hoarseness, Sore Throat, and Throat Trouble.

I will, for a short time, mail any reader of THE BAPTIST RECORD one of my new Scientific Catarrh Inhalers and medicine, for or a year, with full directions, on three days' trial, free. It cures by inhalation. If it gives satisfaction, send me \$1.00; if not, kindly return it in the original package. Address, Dr. E. J. Worst, Dept. 169, Ashland, Ohio.

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BAPTIST RECORD

Published every Thursday by THE BAPTIST RECORD, New Orleans, La.

Money should be sent by express, check on Meridian, New Orleans or New York. Postage paid at Meridian, La.

EDITORIAL

On First, Fourth & Fifth Pages

NOTES AND COMMENTS

THERE was a fire in London recently which destroyed property valued at \$25,000,000.

The government of Peru, South America, has passed a law legalizing civil marriages.

Those professed saints of our Lord whose lives are characterized more by their "holy deeds" than by their observance of "holy days," will be more likely to secure the Master's "well done, thou good and faithful servant."

Bro. J. L. LLOYD, who was once the beloved pastor of our First Baptist church in Meridian, but now in Texas, has recently gone from Hattiesville to Lauling, in the State.

ONE of the greatest difficulties with which the missionaries in China have to contend, is the fact that there is but one written language and about 200 different dialects.

We see it stated that one day while walking with Dr. James P. Boyce, Rev. A. S. Ingram asked him if he believed in Baptist church succession.

Dr. L. PRAIRIE, a Methodist divine of New Orleans, is reported as saying that "no one knows how Christ was baptized; that he believes He was sprinkled."

DEAR SISTERS:—Owing to the yellow fever in our midst, I spent two months in the country. I am now at home again, and shall be glad to receive delayed reports, or fill orders for literature.

DR. NORMAN FOX.

We have been not a little amused at the frantic ravings of the above named personage at our little paragraph of a few weeks since.

what we then said. The thing that seems to hurt him—worse than anything else was our intimation that he was not a Baptist.

Rejection manuscript is not reserved. Those wishing to preserve a copy of their writings should send stamps with copy for their return, or make a duplicate copy before sending.

The paper will be continued to subscribers till it is ordered discontinued, at which time all dues should be paid.

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are wrong in adhering to their conviction on this point.

Western Recorder: Singular to say, in a Baptist Congress, it was upon the first series of questions [denominational in character] that there were the most radical statements, and nothing appeared to rest upon a firm foundation; while upon the second series [sociological, psychological and speculative] the harmony was painfully monotonous.

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OUR FIELD GLASS.

Again we are made sad by the invasion of death into the number of our friends: Mrs. Julia E. Wright, of Senatobia, wife of Dr. P. H. Wright, is with us no more. She was a valued member of the Senatobia Baptist church and an earnest worker in the Sunday School and elsewhere.

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CHRONICLE.

L. A. D.

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DIED.

WALTER J. COOPER.

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W. M. U. Department

(MISS) MARY P. HACKETT, Editor

DECEMBER.

Cuba. "Wherefore glory ye the Lord in the fires." Conditions in Cuba are such that the only regular work maintained is teaching and such religious work as can properly be done by the women and laymen, missionaries having been banished from the island.

STUDY TOPICS. Political and religious freedom. Effect of the work on mission work. Mongrel population. Our opportunity.

DO ATTEMPT THAT YOU CAN.

"I can not do much," said a little star. "To make this dark world bright. My silvery beam can not pierce far Into the gloom of night."

"What can be the use of a little star, Of these few drops that I hold? They will hardly bend the tiny beam. If caught in her chalice of gold."

But I, too, am a part of God's great plan. So my treasures I'll give as well as I can. A child went merrily forth to play. But a thought like a silver thread. Kept winding in and out all day. Through the happy golden head—

"Mother said 'Darling, do all that you can. For you are a part of God's great plan.' She knew no more than the twinkling star."

Or the cloud with rain cup full. How, why, or for what all strange things take place.

She was only a child at school. But she thought, "Tis a part of God's great plan. That even I should do all that I can."

So she helped another child along. When the way was rough to his feet. And she sang from her heart a little song. That we all thought wondrous sweet:

"And her heart a weary, tolling man. Said, 'I, too, will do the best that I can.'"

Resolutions.

Whereas, The Great Superintendent has seen that it was best to remove our sister, Julia E. Wright, from her labors here to her eternal home of peace and happiness, and we, the members of the W. M. U., do hereby resolve, that we will strive to be as perfect as we can.

Whereas, We deem it fitting to publicly express our sorrow for the parting, brief though it may be, therefore be it

Resolved, by the Senatobia Baptist Sunday School, That in the death of Sister Wright we have lost a useful member and a consecrated teacher of our school.

Resolved, That her life and character as a friend, as a daughter, sister, wife and mother, as a Christian, was worthy of emulation, and that though dead, she yet liveth and speaketh by her pure and noble life.

Resolved, That though plucked from this earthly garden, when in the beauty of full-blown womanhood to be added to the great bouquet of choice flowers in God's right hand, that still the fragrance of her Christian character lingers with us to cheer and sustain us in our great sorrow.

Resolved, That we tender to the bereaved family, parents, sister, brother, husband and children, our sincere sympathy and our earnest prayers in this great affliction.

Resolved, That a copy of these

resolutions be presented to the family of the deceased, that they be spread upon the minutes of this Sunday School, and that copies be sent to the Senatobia Democrat, Baptist Record and Baptist Layman, and their publication be requested. Done by act of the Sunday School, Nov. 7, 1897.

MRS. S. E. SEATON,
MRS. W. T. BAILEY,
J. F. DEAN,

Committee.

Customs of Christmas.

"Gift making is one of the most gracious features of Christmas, and one that I pray may survive all other outworn customs," writes Florence Hull Winterburn in the December

Woman's Home Companion. "When love and sympathy are close counselors, there is little fear that we shall make the mistake of leaving out of our little one's stocking the particular thing he has set his heart upon getting. And if his choice is beyond us to gratify, let us come as near to it as we can, and not convert this season into a sort of convenience for ourselves, thrusting upon his reluctant acceptance such prosaic articles as shoes, hats, and other essentials of the toilet. Far prettier is the German custom of bestowing gaudy trifles that have no use in themselves, but are part of the glitter and fashion of the holiday. When it is possible, nothing is so good to have as the traditional Christmas tree. In after years memory hangs about it fondly, and we bless—in our hearts the kind hands that took so much trouble to give us pleasure."

Then, the stocking hung up on Christmas eve has a romance all its own. The breakfast-table dressed with holly-berries, and gifts piled under snowy napkins, is a graceful custom, and is far nicer than the blunt handing out of gifts. Some trouble should be taken to create the welcome element of surprise. We all like it, but it is one of the greatest delights in a child's experience. He finds out before we would choose to have him, that what is looked forward to most eagerly, seldom turns out well. It is said philosophy, yet true, that it is better to be disappointed than to have one's heart broken.

But the love that hides its intention until the hour of fulfillment, and then lets out its secret in an outburst of generosity, is the best substitute that is ever offered for the special Providence—Santa Claus, and all other gracious myths.

"An example of generosity is seldom lost upon children if it is true, not artificial. They are very willing to live up to their little knowledge, if we allow them the chance, and part of our duty to the day is to encourage in young people the same kindliness we cultivate in ourselves. It is so much easier to learn by youth to be genial, sympathetic and generous than it is after embittering experiences have hardened our hearts."

CUBA.

A MISSIONARY STEAMER. "We take pleasure in calling the attention of our friends of Cuba and West Indies to a new project inaugurated by our dear brother, Rev. Dr. Diaz, of Cuba, to establish a hospital mission by means of a missionary steamer for the West Indies, through which he will be able to carry on at once a medical and gospel

mission calling at all the open ports of these numerous islands and reaching, as he hopes, to one hundred thousand of the neglected people of these fair islands that have been so long neglected by the church of Christ and cursed by the over-sliding blot of Rome."

LESSON FROM THE LOWLY. Huber put a dozen bumble bees under a bell glass with a comb of some ten silken cocoons, so unequal in height that they would not stand steadily. To remedy this two or three bees got on the comb, stretched themselves over its edge, and with heads downward, fixed their forefeet on the table on which the comb rested, and so with their hind feet kept the comb from falling. When they were weary others took their places. In this constrained posture, fresh bees at intervals relieving their comrades, and each taking its turn, they supported the comb for nearly three days, till they could get ready was enough to build pillars with it. And the first pillars having got displaced, the bees in the same manner rebuilt the supports. What an example a lesson to us, as the duty and privilege of coming to each other's support in emergencies. What a lesson for the friends of missions, in these days when the great organizations are at a risk of tumbling into financial distress, if not ruin, of giving up themselves to the joint effort of holding up the cause until safer supports may be prepared for it. Rest upon, and that we should work together that the burden may not fall unequally. Go to it, ye sluggards, consider ways, and be wise!

MISSOURY RECITE. Pines' Christmas Shopping. Writing of "Christmas with an Emperor," Nagel von Brawe gives this interesting description in the December Ladies' Home Journal of the ceremonies attendant upon the great feast day in the German palace:

"The Royal children have exchanged gifts chosen with much solicitude deliberation at a well-known toy shop. Any one happening to be in the shop at the time might have seen the Emperor's children, both boys and girls, each provided with his own parcel, and completing his purchases aside so that the others might be surprised. The younger three Princes demanded the advice of their mother in their selections. The Princes investigated everything, but upon inquiring the price, generally found it too dear. Three marks for this boot-rack? No, that is too expensive. I haven't over seventy-five pennings. What can you give me for that price? And the shop-girl proceeds to show the Princes something quite nice for the reduced amount."

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MARRIED

At the residence of the bride's father, Mr. W. N. Lowrey, on Dec. 1, 1897, by Ed. R. A. Cooper, Mr. W. A. Mothershed to Miss Essie Lowrey. As the years shall come and go, may the hand of God lead them.

ROBERTSON-M'KEY.

On the evening of Nov. 24, 1897, by Eld. Geo. Robertson, father of the groom, assisted by Rev. J. W. Crisler, Albert Earle Robertson and Miss Fannie McKey.

The rites were celebrated in the Methodist church, which kind friends had most beautifully decorated, with artistic skill, rarely excelled, while the crowded audience listened with approving attention to the sealing of their vows.

ATTENDANTS.

E. B. Robertson, of Memphis, with Miss Rosa McKey, of Carpenter.

Z. Wardlow Jr., of Utica, with Miss Lizzie McKey, of Utica.

Albert Cook, of Utica, with Miss Henri Cama Stackhouse, of Utica.

E. B. Mimms, of Utica, with Miss Mary Julia Wardlaw, of Utica.

The march was rendered by Miss Annie Mims, of Jackson, with a skill that was acknowledged by every one present.

R.

Utica, Miss.

INDIAN GAMES

Are the most beautiful and healthy of all chickens; good layers, good mothers and the finest table fowl in existence. My stock is guaranteed pure, as I keep no other chickens. Breeding stock will score 95 points. A few pairs for sale at \$5.00 per pair. Fine cockrels at from \$2.50 to \$5.00. Eggs in their season at \$2.00 per setting (15). Address Mrs. Fannie C. Duke, Pulaski, Miss. 12-2-2m

The Old Men and Women Do Bless Him.

Thousands of people come or send every year to Dr. Bye for his Balm Oil to cure them of cancer and other malignant diseases. Out of this number a great many very old people, whose ages range from seventy to one hundred years, on account of distance and infirmities of age, send for home treatment. A free book is sent telling what they say of the treatment. Address Dr. D. M. Bye, Box 25, Indianapolis, Ind. (If not afflicted, cut this out and send it to some suffering one.) It.

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ARTIFICIAL LIMBS

SOCIETY WOMEN USE IT.

Mrs. Kester Haines, Prominent New York Hostess, Relieved of Insomnia by Paine's Celery Compound.



There exists among women of the attendant upon con who are much in society a form tinued of sleep, I can and do of weariness resulting from over- heartily recommend it. Very taxed nerves, more intense and truly years.

The overcrowded lives of such tration nervous indigestion, women makes them slaves of neuria, sleeplessness, hyste- anxieties and annoyances which ria of incessant headache, the they cannot ignore. chief point of a true remedy

The following letter from one of New York's busiest hostesses to make more blood, gather flesh shows how implicitly Paine's and increasing the number of celery compound is relied on red, health-giving corpuscles in among the most intelligent, well- the blood.

to-do families as well as the many more humble households all over the country.

New York City, Oct. 9, 1897. Gentlemen—I think it but fair to you that I bear testimony to the beneficial results of my use of Paine's celery compound.

Two years ago I was almost a wreck from nervous prostration, resulting from overwork, mental and physical. I had lost my memory completely, and friends feared I would never recover. After trying several remedies to no avail, my physician prescribed Paine's celery compound, and within a few days there was a decided improvement in my condition.

After the use of three bottles I was so much better that it was unnecessary for me to continue its use. Since then I have recommended it widely, and have yet to hear that it has failed to do all that I claim for it.

To any one suffering from any

MAYME L. HAINES.

In cases of nervous prostration, nervous indigestion, sleeplessness, hysteria of incessant headache, the chief point of a true remedy

Paine's celery compound is to make more blood, gather flesh and increasing the number of red, health-giving corpuscles in the blood.

Paine's celery compound fills the vessels with red blood, drives out the dangerous humors and thus gives relief to a host of aches, pains and weaknesses.

Women and men who have lost flesh and grown colorless and are subject to aches and pains, gain quickly in health from Paine's celery compound. There is hardly a family of any size where there is not some member who is feeble, forever tired and below the standard of health, to whom Paine's celery compound would prove of invaluable help.

Not only does this great invigorator drive out the aches and distresses that have accumulated because of neglected rheumatism or neuralgia, but the liberal gain in flesh and blood that is always a noticeable and encouraging result of its use, brings about better health in the digestive, assimilative and secretive organs; in other words, all over the body.

Ecclesiology,

A STUDY OF THE CHURCHES,

By REV. EDWIN C. DARGAN, D. D.,

Professor of Homiletics and Ecclesiology in the Southern Baptist Theological Seminary.

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From now until Jan. 1, 98, we will sell, for cash, nice Parlor Organs, Two set reeds, octave coupler and up to \$200, including book and nice plush stool. At \$35, \$45, \$55, \$65, \$75

Church Organs, Two set reeds, octave coupler \$30, \$35, \$40, \$50, \$60, \$75, and up to \$150, with stool.

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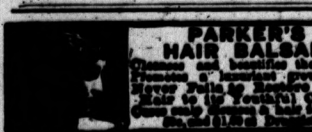
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